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TESTAMENT

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F H A Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

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has been released so that we are able
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- *Help them to NOT be homeless.*

Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able

to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word more every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

And Lord, help
and expedite
their other
projects
also !!!

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

WRITER. The Apostle Paul (1. 1).

Date. The Epistle was written from Corinth, A.D. 54, shortly after Paul's departure from Thessalonica (Acts 16., 17.), and is the earliest of his letters.

Theme. The theme of the Epistle is threefold: (1) To confirm young disciples in the foundational truths already taught them; (2) to exhort them to go on to holiness; (3) to comfort them concerning those who had fallen asleep. The second coming of Christ is prominent throughout. The Epistle is incidentally most interesting as showing the richness in doctrine of the primitive evangelism. During a mission of about one month the apostle had taught all the great ¹doctrines of the Christian faith.

The divisions of the Epistle are sufficiently indicated by the chapters: I. The model church, and the three tenses of the Christian life, 1. 1-10. II. The model servant and his reward, 2. 1-20. III. The model brother, and the believer's sanctification, 3. 1-13. IV. The model walk, and the believer's hope, 4. 1-18. V. The model walk, and the day of Jehovah, 5. 1-28.

CHAPTER 1.

Part I. The model church, and the three tenses of the Christian life.

PAUL, and Silvanus, and Timotheus, unto the ^achurch of the ^bThessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your ^cwork of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your ^delection of God.

5 For our ^egospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much ^fassurance; as ye know what manner of men we were among you for your sake.

A.D. 54.

^a Churches (local). 1 Thes. 2. 14. (Acts 2. 41; Phil. 1.1.)

^b Acts 17.1.

^c Lit. operative faith, and laborious love, and hope-filled patience.

^d Election (corporate). 2 Thes. 2.13. (Deut. 7.6; 1 Pet. 1.2.)

^e Gospel. 1 Thes. 2.4, 8.9. Gen. 12. 1-3; Rev. 14.6.)

^f Assurance. 2 Tim. 1.12. (Isa. 32.17; Jude 1.1.)

^g Acts 13.52.

^h Holy Spirit. vs. 5, 6; 1 Thes. 4.8. (Mt. 1.18; Acts 2.4.)

ⁱ Rom. 10.18.

^j 2 Thes. 1.4.

^k 1 Cor. 12.2; Gal. 4.8.

^l Christ (Second Advent). vs. 9, 10; 1 Thes. 2.19. (Deut. 30.3; Acts 1.9-11.)

^m from among.

ⁿ Mt. 3.7; Rom. 5.9.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with ^ojoy of the ^pHoly Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ^qsounded out the word of the Lord not only in Macedonia and Achaia, but also ^rin every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and ^show ye ^tturned to God from idols to serve the living and true God;

10 And ^uto wait for his Son from heaven, whom he raised ^vfrom the dead, even Jesus, which delivered us from the ^wwrath to come.

CHAPTER 2.

Part II. The model servant, and his reward.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

¹ (See Introductory notes). That is: election, 1. 4; *Holy Spirit*, 1. 5, 6; 4. 8; 5. 19; assurance, 1. 5; *Trinity*, 1. 1, 5, 6; conversion, 1. 9; second advent of Christ, 1. 10; 2. 19; 3. 13; 4. 14-17; 5. 23; walk, 2. 12; 4. 1; sanctification, 4. 3; 5. 23; day of Jehovah, 5. 1-3; resurrection, 4. 14-18; the tripartite nature of man, 5. 23.

2 The tenses of the believer's life here indicated are logical and give the true order. They occur also in v. 3. The "work of faith" is to "turn to God from idols" (cf. John 6. 28, 29); the "labour of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for his Son from heaven" (cf. Mt. 24. 42; 25. 13; Lk. 12. 36-48; Acts 1. 11; Phil. 3. 20, 21). Paul repeats this threefold sequence in Tit. 2. 11-13.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^aPhilippi, we were ^bbold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For ^dneither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men ^esought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth ^fher children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the ^ggospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk ^jworthy of God, ^kwho hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually ^lworketh also in you that believe.

14 For ye, brethren, became ^mfollowers of the ⁿchurches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and ^otheir own prophets, and have persecuted us; and they please not God, and are contrary to all men:

A.D. 54.

^a Acts 16.12.^b Acts 17.2.3.^c 2 Pet.1.16.^d 2 Cor.2.17.^e John 5.41.44; Gal.1.10.^f her own.^g Rom.1.11.^h Acts 20.34.35;ⁱ 2 Thes.3.7.8.^j Gospel. vs.4.^k 8.9; 1 Thes.3.2.^l 2. (Gen.12.1-3; Rev.14.6.)^m Eph.4.1.ⁿ 1 Cor.1.9.^o 2 Thes.2.14;^p 2 Tim.1.9.^q Jas.1.18;^r 1 Pet.1.23.^s imitators.^t Churches (local).^u 2 Thes.1.1.4.^v (Acts 2.41; Phil.1.1.)^w Acts 7.52.^x Acts 17.5.13; 18.12.^y Rom.1.16,^z note.^{aa} Sin. Rom.3.23, note.^{ab} Satan.^{ac} 2 Thes.2.9.^{ad} (Gen.3.1; Rev.20.10.)^{ae} Rewards.^{af} 2 Tim.4.8.^{ag} (Dan.12.3; 1 Cor.3.14.)^{ah} 2 Cor.1.14;^{ai} Phil.4.1.^{aj} Jude 24.^{ak} w Christ (Second Advent).^{al} 1 Thes.3.13.^{am} (Deut.30.3; Acts 1.9-11.)^{an} Acts 17.15.^{ao} y Gospel.^{ap} 2 Thes.1.8.^{aq} (Gen.12.1-3; Rev.14.6.)^{ar} Eph.3.13.^{as} John 16.2;^{at} 1 Cor.4.9;^{au} 2 Tim.3.12;^{av} 1 Pet.2.21.^{aw} b.v.^{ax} c 2 Cor.11.2.3.^{ay} d Temptation.^{az} 1 Tim.5.9.^{ba} (Gen.3.1; Jas.1.14.)^{bc} Gal.4.11.^{bd} e love.^{be} f Phil.1.8.^{bf} g 2 Cor.7.6.7.^{bg} h Eph.6.13.14;^{bh} i Phil.4.1.^{bi} j Bible prayers (N.T.).^{bj} k 2 Thes.1.11.12. (Mt.6.9; Rev.22.20.)^{bk} l Mt.5.48,^{bl} note.

16 ^dForbidding us to speak to the Gentiles that they might be ^esaved, to fill up their ^fsins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^gSatan hindered us.

19 For what is our hope, or joy, or ^hcrown of rejoicing? Are not even ye ⁱin the presence ^jof our Lord Jesus Christ ^kat his coming?

20 For ye are our glory and joy.

CHAPTER 3.

Part III. The model brother, and the believer's sanctification.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent ^zTimotheus, our brother, and minister of God, and our fellowlabourer in the ^ygospel of Christ, to establish you, and to comfort you concerning your faith:

3 ^dThat no man should be moved by these afflictions: for yourselves know that ^ewe are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, ^bwhen I could no longer forbear, I sent to know your faith, lest by some means the tempter have ^ctempted you, and our labour ^dbe in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and ^echarity, and that ye have good remembrance of us always, ^fdesiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were ^gcomforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day ^jpraying exceedingly that we might see your face, and might ^kperfect that which is lacking in your faith?

11 Now God himself and our

Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER 4.

Part IV. The model walk, and the believer's hope.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

A.D. 54.

a Or, guide.

b 1 John 4.7,12.

c 2 Thes.2.17.

d 1 John 3.20.

e Christ (Second Advent).

f 1 Thes.4.14.

g 17.(Deut.30.3;

Acts 1.9-11.)

h Or, request.

i Or, beseech.

j Col.1.10.

k 1 Cor.15.18.

l 1 Cor.6.15,18.

m Eph.4.17,18.

n k Oppress, or, overreach.

o Or, in the.

p Lev.11.44;

q Heb.12.14;

r 1 Pet.1.14,16.

s Or, rejecteth.

t Holy Spirit.

u 1 Thes.5.19.

v Mt.1.18;

w Acts 2.4.

x John 15.12,17.

y 1 Pet.4.15.

z 1 Pet.2.12.

aa fallen asleep.

bb Faith.

cc 2 Thes.2.11,

dd 12.(Gen.3.20;

Heb.11.39.)

ee Resurrec-

tion, vs.13-

17; 2 Tim.2.

ff 18.(Job.19.25;

1 Cor.15.52.)

gg 1 Cor.15.20.

hh precede.

ii Christ (Sec-

ond Advent)

jj vs.14-17; 1 Cor.

kk 15.23,51,52.

ll (Deut.30.3;

mm Act.1.9-11.)

nn Rev.20.5,6.

oo 1 Cor.15.51.

pp Church

qq (true). Heb.

rr 12.23.(Mt.16.

ss 18; Heb.

tt 12.23.)

uu John 14.3.

vv Day (of Je-

hovah). vs.

xx 1-3; 2 Thes.

yy 2.1-8. (Isa.2.

zz 10-22; Rev.

aa 19.11-21.)

bb Lk.12.39,40;

cc 2 Pet.3.10;

dd Rev.16.15.

ee Gen.7.11; Mt.

ff 24.27; Lk.1.

gg 26,27; 2 Pet.1.

hh 5; 3.6.

ii Eph.5.8;

jj 1 John 2.8.

kk sons.

ll Mt.25.5; Rom.

mm 13.12,13.

nn 1 Pet.5.8.

oo Isa.59.17;

pp Eph.6.14,17.

qq Rom.1.16,

rr note.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER 5.

Part V. The model walk, and the day of Jehovah. (Cf. Rev. 19.11-21, note.)

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord doth cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us

¹ Not church saints only, but all bodies of the saved, of whatever dispensation, are included in the first resurrection (see 1 Cor. 15.52, note), as here described, but it is peculiarly the "blessed hope" of the Church (cf. Mt. 24.42; 25.13; Lk. 12.36-48; Acts 1.11; Phil. 3.20, 21; Tit. 2.11-13).

to wrath, but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

A.D. 54.

a Rom.1.16,
note.

b Rom.14.8,9;

c 2 Cor.5.15.

d Heb.13.7,17.

e Mk.9.50.

f beseech.

g Rom.15.1.

h Eph.4.2.

i Prov.20.22;

j 24.29; Mt.5.

k 39.44.

l Holy Spirit.

m 2 Thes.2.13.

n Mt.1.18;

o Acts 2.4.)

p every form

q Sanctify,

r holy (per-

s sons) (N.T.).

t 1 Tim.4.5.

u Mt.4.5;

v Rev.22.11.)

w 1 Cor.1.8,9.

x m 1 Cor.10.13;

y 2 Thes.3.3.

z adjure.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from *all* appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¹ Man a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. 4. 12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (*soma psuchikon* = "soul-body"), it is raised a spiritual body (*soma pneumatikon*), 1 Cor. 15. 44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "knows" (1 Cor. 2. 11), his mind; the soul is the seat of the *affections, desires, and so of the emotions, and of the active will*, the self. "My soul is exceeding sorrowful" (Mt. 26. 38; see also Mt. 11. 29; and John 12. 27). The word translated "soul" in the O.T. (*nephesh*) is the exact equivalent of the N.T. word for soul (Gr. *psuche*), and the use of "soul" in the O.T. is identical with the use of that word in the N.T. (see, e.g. Deut. 6. 5; 14. 26; 1 Sam. 18. 1; 20. 4, 17; Job 7. 11, 15; 14. 22; Psa. 42. 6; 84. 2). The N.T. word for spirit (*pneuma*), like the O.T. *ruach*, is trans. "air," "breath," "wind," but predominantly "spirit," whether of God (e.g. Gen. 1. 2; Mt. 3. 16) or of man (Gen. 41. 8; 1 Cor. 5. 5). Because man is "spirit" he is capable of God-consciousness, and of communication with God (Job 32. 8; Psa. 18. 28; Prov. 20. 27); because he is "soul" he has self-consciousness (Psa. 13. 2; 42. 5, 6, 11); because he is "body" he has, through his senses, world-consciousness. See Gen. 1. 26, note.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE 1 1] THESSALONIANS. [2 2

WRITER. The Apostle Paul (1. 1).

Date. Second Thessalonians was evidently written very soon after Paul's first letter to that church. The occasion may well have been the return of the bearer of the former Epistle, and his report.

Theme. The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2. 2, where "day of Christ is at hand" (1 Cor. 1. 8, note) should be, "day of the LORD is now present" (Isa. 2. 12, refs.). The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the "great and terrible day of the LORD," from which they had been taught to expect deliverance by "the day of Christ, and our gathering together unto him" (2. 1).

The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, "and our gathering together unto him" (1 Thes. 4. 14-17) and the relation of the "day of Christ" to the "day of the LORD." First Thessalonians had more in view the "day of Christ"; the present Epistle the "day of the LORD."

The Epistle is in five divisions: I. Salutation, 1. 1-4. II. Comfort, 1. 5-12. III. Instruction concerning the day of the LORD and the man of sin, 2. 1-12. IV. Exhortations and apostolic commands, 2. 13-3. 15. V. Benediction and authentication, 3. 16-18.

CHAPTER 1.

Part I. Salutation.

PAUL, and Silvanus, and Timo-
theus, "unto the church of the
Thessalonians in God our Father
and the Lord Jesus Christ:

2 Grace unto you, and peace,
from God our Father and the Lord
Jesus Christ.

3 We are bound to thank God
always for you, brethren, as it is
meet, because that your faith grow-
eth exceedingly, and the ^bcharity of
every one of you all toward each
other aboundeth;

4 So that we ourselves ^cglory in
you in the ^dchurches of God for
your patience and faith in all your
persecutions and tribulations that
ye ^eendure:

Part II. Comfort in persecution.

5 ^fWhich is a manifest token of
the righteous judgment of God,
that ye may be counted worthy of
the kingdom of God, for which ye
also ^gsuffer:

6 ^hSeeing it is a righteous thing
with God to recompense tribulation
to them that trouble you;

7 And to you who are troubled
rest with us, when the Lord Jesus
shall be revealed from heaven with
his mighty ^kangels,

A.D. 54.

^a 1 Thes. 1.1.

^b love.

^c 2 Cor. 9.2.

^d Churches (^{local}), vs. 14;

1 Tim. 3.5, 15, 16.

(Acts 2.41; Phil.
1.1.)

^e Jas. 5.11.

^f Phil. 1.28.

^g 1 Thes. 2.14;

Heb. 10.32, 33.

^h Rev. 6.10.

ⁱ Christ (Second

Advent), vs. 7-10;

2 Thes. 2.8.

(Deut. 30.3; Acts

1.9-11.)

^j the angels of

his might.

^k Heb. 1.4, note.

^l Day (of destruc-

tion), vs. 7-10;

Rev. 19.19, 20.

(Job 21.30; Rev.

20.11-15.)

^m Gospel. 2 Thes.

2.14. (Gen. 12.

1-3; Rev. 14.6.)

ⁿ Phil. 3.19; 2 Pet.

3.7.

^o Isa. 2.19.

^p Mt. 25.31.

^q Bible prayers

(N.T.). 2 Thes.

2.16, 17. (Mt. 6.9;

Rev. 22.20.)

^r Col. 1.12; Rev.

3.4.

^s Grace (im-

parted). 2 Tim.

2.1. (Rom. 6.1;

2 Pet. 3.18.)

8 In flaming fire taking ^lvenge-
ance on them that know not God,
and that obey not the ^m"gospel of
our Lord Jesus Christ:

9 Who shall be punished with
everlasting ⁿdestruction from the
presence of the Lord, and from ^othe
glory of his power;

10 When he shall come ^pto be
glorified in his saints, and to be
admired in all them that believe
(because our testimony among you
was believed) in that day.

11 Wherefore also we ^qpray al-
ways for you, that our God would
count you worthy of *this* calling,
and fulfil all the good pleasure of
his goodness, and the work of
faith with power:

12 ^rThat the name of our Lord
Jesus Christ may be glorified in
you, and ye in him, according to
the ^sgrace of our God and the Lord
Jesus Christ.

CHAPTER 2.

Part III. The day of the LORD and the man of sin.

NOW we beseech you, brethren,
by the coming of our Lord
Jesus Christ, and by our gathering
together unto him,

2 That ye be not soon shaken in
mind, or be troubled, neither by

spirit, nor by word, nor by letter as from us, as that the ^aday of Christ is ^bat hand.

3 Let no man deceive you by any means: ¹for *that day shall not come*, except there come ^aa falling away first, and that ^cman of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the ^fmystery of ^einiquity doth already work: only he who now ^hletteth ⁱwill let, until he be taken out of the way.

8 And then shall ^jthat ^kWicked be revealed, ^lwhom the Lord shall consume with the spirit of his mouth, and shall destroy ^mwith the brightness of his coming:

9 Even him, whose coming is after the working of ⁿSatan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not ^othe love of the truth, that they might be ^psaved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be ^qdamned who ^rbelieved not the truth, but had pleasure in ^sunrighteousness.

Part IV. Exhortation and instruction (to 3. 15).-

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning ^tchosen you to "salvation through sanctification of the ^vSpirit and belief of the truth:

14 Whereunto he called you by our ^wgospel, to the obtaining of the glory of our Lord Jesus Christ.

A.D. 54.

^a Day of the LORD. See Isa. 2.12, refs.

^b now present.

^c the apostasy.

^d Or, lawless one.

^e Or, that which restrains.

^f Mt. 13.11, note.

^g lawlessness.

^h hindereth.

ⁱ hinder.

^j The Beast.

^{vs. 3-8; Rev. 13.}

^{1-8. (Dan. 7.8;}

^{Rev. 19.20.)}

^k Lawless one.

^l Day (of Jehovah), vs. 1-8;

^{2 Pet. 3.10. (Isa. 2.}

^{10-22; Rev. 19.}

^{11-21.)}

^m Christ (Second Advent).

^{1 Tim. 6.14, 15.}

^(Deut. 30.3; Acts 1.9-11.)

ⁿ Satan. 1 Tim. 1.

^{20. (Gen. 3.1; Rev. 20.10.)}

^o 1 Cor. 16.22.

^p Rom. 1.16, note.

^q judged.

^r Faith. vs. 11, 12;

^{2 Tim. 1.12. (Gen.}

^{3.20; Heb. 11.39.)}

^s Apostasy. 1 Tim.

^{4.1-3. (Lk. 18.8;}

^{2 Tim. 3.1-8.)}

^t Election (corporate).

^{2 Tim. 2.10.}

^{(Deut. 7.6;}

^{1 Pet. 1.2.)}

^u Rom. 1.16, note.

^v Holy Spirit.

^{1 Tim. 3.16. (Mt.}

^{1.18; Acts 2.4.)}

^w Gospel. 1 Tim.

^{1.11. (Gen. 12.1-3;}

^{Rev. 14.6.)}

^x Rom. 6.17; Jude 3.

^y Bible prayers (N.T.). 2 Thes.

^{3.5. (Mt. 6.9;}

^{Rev. 22.20.)}

^z Grace (in salv.).

^{1 Tim. 1.14, 15.}

^{(Rom. 3.24; John}

^{1.17, note.)}

^{aa} Bible prayers (N.T.). Hebr. 13.

^{20, 21. (Mt. 6.9;}

^{Rev. 22.20.)}

15 Therefore, brethren, stand fast, and hold the ^btraditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope ^cthrough grace,

17 Comfort your hearts, and stablize you in every good word and work.

CHAPTER 3.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the ^aLord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

¹ The order of events is: (1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time (v. 7); (2) the apostasy of the professing church (v. 3; Lk. 18. 8; 2 Tim. 3. 1-8); (3) the removal of that which restrains the mystery of lawlessness (vs. 6, 7). The restrainer is a person — "he," and since a "mystery" always implies a supernatural element (Mt. 13. 11, note), this Person can be no other than the Holy Spirit in the church, to be "taken out of the way" (v. 7; 1 Thes. 4. 14-17); (4) the manifestation of the lawless one (vs. 8-10; Dan. 7. 8; 9. 27; Mt. 24. 15; Rev. 13. 2-10); (5) the coming of Christ in glory and the destruction of the lawless one (v. 8; Rev. 19. 11-21); (6) the day of Jehovah (vs. 9-12; Isa. 2. 12, refs.).

11 For we hear that there are some which walk among you disorderly, working not at all, but are ^abusybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they ^bwork, and eat their own bread.

13 But ye, brethren, ^cbe not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and ^dhave no company with him, that he may be ashamed.

A.D. 54.

^a 1 Tim.5.13;
1 Pet.4.15.^b Eph.4.28.^c 1 Cor.15.58.^d Separation.

vs.6.14;

1 Tim.6.3-11.

(Gen.12.1;

2 Cor.6.

14-17.)

^e Lev.19.17.^f John 14.27.^g 1 Cor.16.21.^h Rom.16.24.

15 Yet count *him* not as an enemy, but admonish *him* ^eas a brother.

Part V. Benediction and subscription.

16 Now the ^fLord of peace himself give you peace always by all means. The Lord ^gbe with you all.

17 The ^gsalutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The ^hgrace of our Lord Jesus Christ ⁱbe with you all. Amen.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben,
A Psalm of David. I will praise thee, O LORD with my
whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the
LORD with my whole heart , in the assembly of the
upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his
testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought
thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall
keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole
heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods w ill I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced .

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL .

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days ⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that “He” is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself “Christ” will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want. Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply “Revelation”.

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسمهاء اسفار العهد الجديد وعدد اصحابها

٦	.	.	١ تيموثاوس	٢٨	.	اصحاحاته	.	النجيل متى
٤	.	.	٢ تيموثاوس	١٧	.	"	"	النجيل مرقس
٣	.	.	٣ تيطس	٢٤	.	"	"	النجيل لوقا
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٣	.	.	٨ بطرس	١٣	.	"	"	اكورثوس
٥	.	.	٩ يوحنا	٦	.	"	"	غلاطية
١	.	.	١٠ يوحنا	٦	.	"	"	افسس
١	.	.	١١ يوحنا	٤	.	"	"	فيليبي
١	.	.	١٢ يهوذا	٤	.	"	"	كولوسي
٢٣	.	.	١٣ رُوبأ يوحنا	٥	.	"	"	انسالونيكي
			١٤ وجميعها سبعة وعشرون صفرًا	٢	.	"	"	١٥ نسالونيكي

النجيل متى

الاصحاح الاول

اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم^{*}. ابرهيم ولد اسمونق. واسقف ولد يعقوب. وبغفوب ولد بهودا واخوته. ويهودا ولد فارص وزارح من ثاماس. وفارص ولد حصرورن. وحصرورن ولد ارام. وارامر ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. وسلمون ولد بوعز من راحاب. وبوعز ولد عوبيد من راعوث. وعوبيد ولد يسى. ويسى ولد داود الملك. وداود الملك ولد سليمان من التي لاوربا. وسلامان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. وآسا ولد بهوشافاط. وبهوشافاط ولد بورام. وبورام ولد عزّيَا. وعزّيَا ولد يوئام. ويوئام ولد احاز. واحاز ولد حزقيا. وحزقيا ولد منسى. ومنسى ولد آمون. وآمون ولد يوشيا. ويوشيا ولد يكينيا اخوته عند سبي بابل. وبعد سبي بابل يكينيا ولد شاَليثيل. وشاَليثيل ولد زربابل. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور. وعاذور ولد صادوق. وصادوق ولد اخيم. واخيم ولد آليود. وآليود ولد آليعازر. وآليعازر ولد متنان. ومتنان ولد يعقوب. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يُدعى المسيح^{**}. فجُمِعَ الاجيال من ابرهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امة مختطوبة ليوسف قبل ان يجتمعوا وُجدت حبلى من الروح القدس^{***} في يوسف رجُلها اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً^{****}. ولكن فيما هو متذكر في هذه الامور اذا ملاك الرب قد ظهر له في حلمٍ فاثلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لأن الذي حُبِلٌ به فيها هو من الروح القدس. فستلِد ابناً وتدعوه اسمه يسوع. لانه يخلاص شعبه من خططيتهم^{*****} وهذا كله كان لكي يتم ما قبل من الرب بالنبي الفائل^{*****}. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا

فلمما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته^{*****} ولم يعرفها حتى ولدت ابتها البكر. ودعاه اسمه يسوع

الاصحاح الثاني

ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

كتاب
لیمان نازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
بنارسی
ترجمه کرده
افضل الفضلا المیسیحیه
هنری مارتین کشیس انگلیسی ایست

که در دارالسلطنت لندن محروسه
باعانت مجتمع مشهور به بیبل سوسیتی
کرت سیم بدارطباعة بنده کمترین رچارد واطس
انگلیسی مطبوع کردید

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible.

Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the 1800s - from the Bible, page after page, verse after verse - see for yourself.*].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

